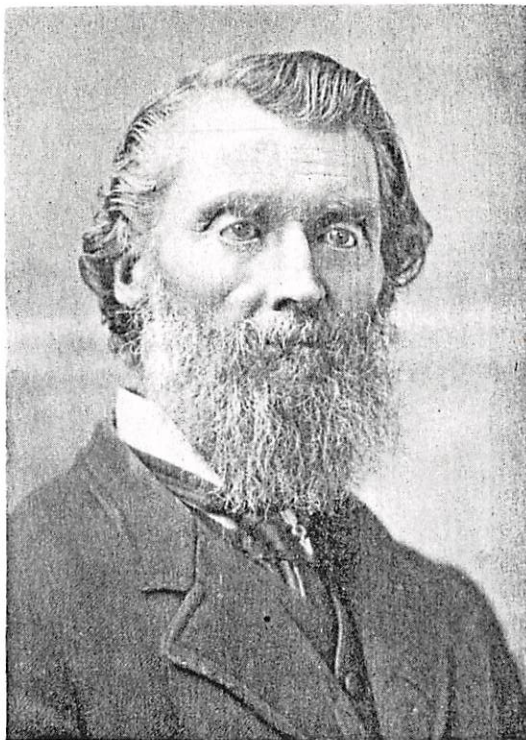


Allen Roberts  
architect  
from SLCU  
Says this home  
is 1880s vintage

Los Stacey Stone  
Sandstone Home Built  
1863



Joseph S. Murdock  
Under Wasatch Skies p58

picts of 6 wives

Bsp Joseph Stacey Murdock  
Sandstone Home  
115 East 300 No Heber Ut.



## CHAPTER VI

### THE CHURCH

The Church of Jesus Christ of Latter-day Saints has meant different things to many people, but Mormon emigrants to Utah in the period from 1847 to 1870 would probably have been unanimous in saying that an extensive organization was one of the church's chief characteristics. Organization was everywhere apparent. The great migration of Mormons from England, Scotland, Wales, Germany, Switzerland, and Scandinavia was very largely an organized movement. Thus pioneer diaries speak of companies of saints on board ship, companies crossing the plains to Utah, companies organized to settle particular valleys, companies to build roads, dig irrigation systems and mines, and raise livestock cooperatively. There were few problems which the pioneers encountered that were not met by an organized cooperative effort. In order to appreciate properly the settlement in Wasatch County we must understand the role that church organization played in pioneer life and note the problems that were overcome with its use.

One thing that the Mormon settlers learned from their church was a pattern for leadership. This often took the form of a triad in the church. Commonly, one of the triad presided. Presiding Elders, Bishops, Presiding Bishops, Stake Presidents—all were presiding officials with progressively larger jurisdictions. They were appointed by the higher church authorities and took office when sustained by the group over which they had jurisdiction. They were free to choose two counselors to serve with them, who were also sustained by the people in their organization.

The presiding elder was an official in charge of a rather unorganized district. Later when the population assumed greater proportions and the district had more



## CHAPTER EIGHT

*Faith of Our Fathers*

A living faith—a faith that literally moved mountains of colonizing problems, mountains of tragedy, sorrow and hardship and yet brought with it mountains of joy—characterized the lives of pioneer settlers in Heber City and Wasatch County.

Theirs was a faith that had spurred them to move from other areas into this new frontier land where they had to wrestle with the soil and the elements for new homes, new farms and a new kind of life. It was a faith, also, that moved them to great spiritual works. They found no established meeting houses, well organized and conveniently operating, when they came. They had to build their own buildings, provide their own leadership and work hard to bring righteousness into their area. This they did, and did it with a determined faith that would not allow them to sacrifice the precious religious heritage that had brought them to this land and that sustained them each day of their lives.

The first group that was organized to come to the valley had an appointed religious leader, Elder William Meeks. All the settlers were Latter-day Saints, and they looked to their spiritual leaders for temporal guidance also.

When Elder Meeks left the valley, William Madison Wall became the area's presiding elder. He served until President Brigham Young ordained Joseph S. Murdock to be bishop of a new ward that was created in Heber City in 1861.

Abram Hatch succeeded Bishop Murdock in 1867 and he served until 1877 when he was called as the first president of the new Wasatch Stake. One of his first acts as stake president was to arrange a special conference at which the Heber Ward was divided into the Heber East and the Heber West Wards.

Main Street was declared the dividing line, and all those east of the street were naturally in the East Ward and those west of Main were in the West Ward.

Even though there were now two wards in Heber City, they continued for a time to hold a joint Sunday School. Sunday School services had been held since 1862 under the direction of Thomas H. Giles, the first Heber Ward superintendent. Others who served in that capacity were John Galligher, Samuel Wing, Henry Clegg, Frederick Giles and William Lindsay.

The first meetings had been held in the log church and school building erected in 1860. A new stone building housed the Sunday Schools in

1866 and finally by 1874 a Social Hall was used. Finally the Stake House was completed in 1887 and Sunday School meetings of the two wards were still held conjointly in the Stake House.

When the two wards were organized in 1877, Thomas Rasband was called to be bishop of the Heber East Ward. He chose John Muir and Harmon Cummings as his counselors. Bishop Rasband served until July 24, 1884, when an accident claimed his life. In the Heber West Ward, William Forman was sustained as the first bishop, with John Crook and George T. Giles as his counselors.

For some time after their organization the two wards continued to hold joint meetings. Sacrament meetings were held Sunday afternoons at 2 p.m. The two bishoprics, each in turn, took charge of the meetings.

The large bell in the belfry of the stake house pealed out every Sabbath at 9:30 a.m. to remind the people of Sunday School and at 1:30 p.m. to remind them that Sacrament meeting was in half-an-hour.

Primary meetings were held in the back room of the Stake House on separate days for each ward. Relief Society meetings were also in the back room on Thursday afternoons. For some time, fast day was observed on the first Thursday of the month, and on this day the brethren would leave their work in the fields to join with the Relief Society sisters in the afternoon for a fast and testimony bearing meeting. Mutual Improvement Association meetings were originally held in the upper room of the old tithing office, and later in the stake house.

No exact information is available as to the year that the tithing office was built. However, it was in full operation by 1888 when James H. Moulton was appointed as Stake Tithing Clerk.

In the early days of the valley the tithing office was an important institution. Practically all of the tithing was paid by Church members in produce, and the office served as a central place for receiving and storing the goods.

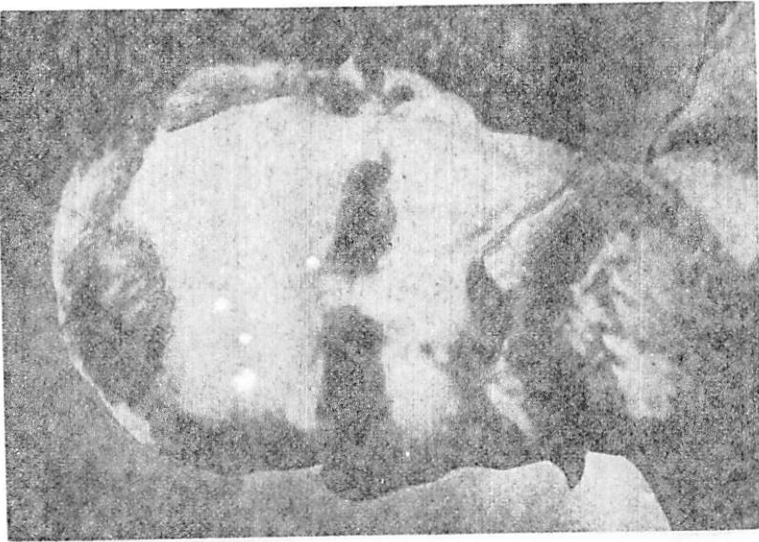
The tithing office was built on the east side of Main Street at First North. The block on which the tithing office stood was also purchased by the church for other storage buildings. Sandstone was used to construct the tithing office, which was two stories high. There were two rooms on the ground floor, the main room on the west being used to transact business. The other main floor room was used as an office where groups could meet for any public, private or Church business. There was a large book cupboard in this room which served as a public library for some time. A set of encyclopedias donated to the community by James B. Wilson was the main attraction in the room.

On the second floor of the building there was a large meeting room used by many Church organizations. The basement was a large storage cellar and was divided into bins for potatoes and other vegetables.

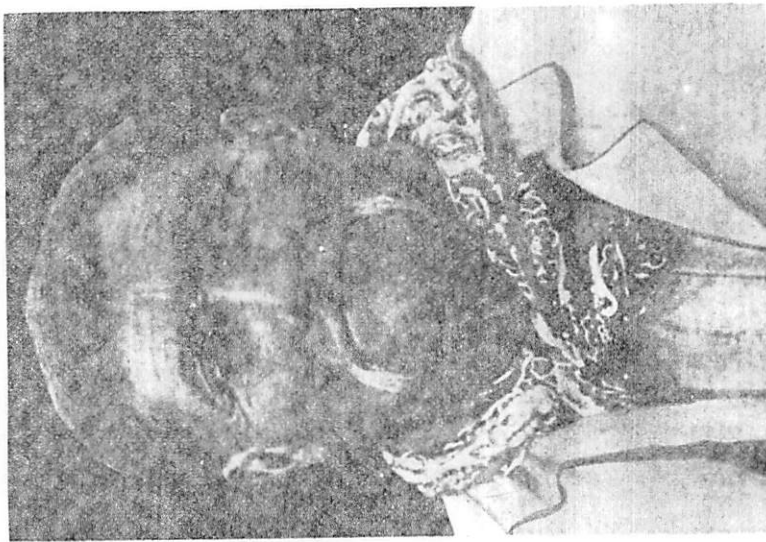
North of the office building was a large two story granary. Each



"UNDER WASATCH SKIES"



Joseph S. McDonald



Chief Tabby

no children. In 1843 the young man was ordained a Seventy under the direction of the Prophet Joseph.

At the expulsion of the saints from Nauvoo, he, with his wife, mother, sister and two brothers, started for the Rocky Mountains, the father having died previous to the expulsion from the city. While the body of the Church was on the banks of the Missouri River, word came for 500 able-bodied men to go and fight the nation's battles with Mexico. Like a true patriot, Mr. Murdock turned his charge over to the care of one of his younger brothers, a mere lad, and volunteered his services to the country. Being an excellent hand with cattle, however, he was excused from military life and placed in charge of the cattle of those who joined the Mormon Battalion. He continued the journey across the plains, arriving in Salt Lake Valley on September 22, 1847, when the new home of the saints was less than two months old.

In 1849 he was called by President Brigham Young to go back to Green River and assist the saints who were coming to Zion. The year 1852 came, and still Mr. Murdock was childless. But in the fall of 1852 the young man took a second wife. His wife Eunice gave her husband the hand of Miss Eliza Clark, by whom he had two children. He married again, this time taking two wives, Jane Sharp and Elizabeth Hunter, and in 1858 he married Pernetta Murdock, an Indian girl.

In 1856, President Young called him to take his family and assist in settling Carson Valley. When word reached President Young, in 1857, that Johnston's army was on its way to Utah, the Carson Valley settlers were called back to Salt Lake City. In the fall of that year he took his family and located in American Fork.

On November 15, 1860, he was ordained a bishop under the hands of Brigham Young and sent to preside over the people who were locating Wasatch County, and, therefore, was first bishop of Heber. While acting in that capacity he served one term as representative of the county in the territorial legislature. In 1867 he, with others, was called to settle St. Joe. on the Muddy Nevada. He remained there three years, when he was released by President Young to return home to Provo Valley. While on

his way home he secured a contract from the government for carrying the mail from Provo to Echo, via Provo Canyon, and continued in this business for a number of years. He was a pioneer in every sense of the word, always engaged in building up new country and making peace with the Indians. He had a magnetic influence over the redmen, who would always listen to him.

In 1889 he was arraigned before Judge Blackburn at Provo for infringement of the Edmunds-Tucker law. His first wife had died years before, and he was advised to marry one of his plural wives and repudiate the others. He was a firm believer in the principle of "plural marriage," and obeyed the principle feeling from the depths of his heart it was of God, and no man could persuade him to repudiate any of his wives. They had been true to him, and he could not go back on the sacred promises he made with them in the days of their youth. He was sentenced to a term of one month in the territorial penitentiary for unlawful cohabitation. The aged gentleman by this time had fully convinced the judge of his honesty. Committal papers were handed him and he was allowed to go from the courtroom unattended by guard. He went back home to visit his family, then went down to Salt Lake and presented his own committal papers at the penitentiary, was taken in, and served out his sentence of one month.

In the days of the Black Hawk troubles, Mr. Murdock took a leading hand in settling the Indian uprisings of those days. When Wasatch Stake was organized he was made president of the High Council, which position he held at the time of his death. He always manifested implicit confidence in Mormonism, even to the hour of his death. He was the husband of five wives, the father of 32 children, and he had 137 grandchildren and six great-grandchildren, a total posterity of 175, so he lived to see the words of Patriarch Hyrum Smith fulfilled to the very letter.

#### ELIZABETH HUNTER MURDOCK

Elizabeth Hunter Murdock, wife of Joseph Stacy Murdock was born on April 17, 1839, in Clarkmman, Clackmmanshire, Scot-

#### HEBER BIOGRAPHIES



land, the third daughter of Robert and Agnes Hunter. The parents enjoyed a happy life, except for a difference in their religious views. When the Mormon missionaries preached the gospel to Agnes, she accepted it, but was rejected by her family, particularly two brothers who were Methodist ministers. This viewpoint on the part of the brothers intrigued Robert, and he investigated the Church and joined, uniting the family religiously.

Desiring to come to Zion, the Hunter family began saving and planning. Agnes and her children came first, leaving Robert behind to dispose of the home and store. They sailed on September 4, 1850, from Liverpool, traveling to New Orleans, and from there to St. Louis. They settled in a little mining town of Grabies to wait for their husband and father. But within a year, Agnes died, leaving the four children, ages 16 to 6, all alone. Their uncle, Adam Hunter, soon arrived from Scotland, only to bring word of the illness and death of the father. One of the girls went to Utah with her Uncle Adam, and the others later came with David Love, who married the oldest of the girls. During the trip across the plains, Elizabeth had to watch over her little brother, Jimmy, and care for the family cow. She walked the entire distance to Utah barefoot. They arrived in Salt Lake on August 15, 1852.

Elizabeth found work in a number of the homes of the saints, and also renewed a friendship with a girl friend from Scotland, Jane Sharp. She and Jane were married to Joseph Murdock on June 11, 1854. With her husband and his wives, Jane went to Carson, Nevada, on a colonizing mission for the Church, and then, with the threat of Johnston's army in Utah, they returned the next year and settled in Amer-

ican Fork. The families prospered here four years, and in 1860 Elizabeth went with her husband to Heber, where he was called as bishop. They later went to south Nevada on what was called the "mission," to help settle Dixie and start growing cotton.

Elizabeth and her family had a difficult time in the "Muddy" area. The land was hard and untillable, and the food was coarse and tasteless. They thought they were in Utah, but when it was learned the land was in Nevada, and when Arizona also wanted to claim the land, the settlers were distressed by President Brigham Young to settle elsewhere. Elizabeth returned to Heber, where she lived among family and friends for the rest of her life. She was always active in the Church, and the Relief Society was her special joy. She served in every ward capacity and was in the presidency of the Stake Relief Society, traveling by carriage and buggy to visit all wards.

At 75, Elizabeth broke her leg and doctors told her she would never walk again, but she mustered up determination and, with the help of a crutch, was able to walk everywhere. Her love of cooking and of baking kept her busy throughout her life. In declining years she sold her home and moved to an apartment on the side of her daughter Anne's home, where she happily lived until her ninety-sixth year, dying at home on June 11, 1935.

#### JANE SHARP MURDOCK

In Scotland "a wee bonnie lassie," Jane Sharp was born to Nathaniel and Cecelia Sharp on April 13, 1838, in a small town called Sterling.

The father worked in the mines, and the miners lived in apartments furnished by the mine owners. The Sharp family and the Hunter family lived across the hall from each other and Jane Sharp and Elizabeth Hunter became fast friends. This friendship lasted all the days of their lives.

After some years, Nathaniel Sharp contracted miner's consumption and passed away after a long and painful illness, leaving his wife and children alone. She married Gibson Condie. The Hunter family and the Cecelia Sharp Condie family returned to their native land to come to Zion after



st chapel, a log structure 20x40 feet, was built in time for Day celebration, July 24, 1860, and served the saints for years. Though it was small and its furnishings crude, it was the sight of the Lord. Those who came within its walls to be blessed abundantly with His spirit.

the people had faith that their new valley would be fruitful and to sustain their lives, they were blessed profusely by the numbers grew rapidly and in 1861 the officials of the Church should be organized.



JOSEPH STACY MURDOCK  
First Bishop of Heber City

lar pattern in early Church government was followed as President and the general authorities established the ward in Heber. Murdock, not a resident of the valley, yet a man who had ability in Church leadership, was ordained as bishop of the ward. Under the direction of Church officials he moved with his family to Heber City and set about to organize the new ward. This pattern of organizing Bishops and Stake Presidents was followed for many years by Brigham Young and his successors, and proved to be a valuable train-

cepting the gospel. They endured many hardships and settled in the barren valley of Great Salt Lake.

Brigham Young was at that time managing what was called the Church pastures, which had been moved from Davis County to Salt Lake County.

Joseph Stacy Murdock, a great friend and admirer of Brigham Young, arrived in Salt Lake Valley on September 22, 1847, and was given employment at the Church pastures and dairy farm.

At this time polygamy was being practiced among the Latter-day Saints, so Jane Sharp and Elizabeth Hunter became the wives of Joseph Stacy Murdock on June 11, 1854. Jane Sharp Murdock was the mother of nine fine children, six boys and three girls. She lived most of her life in Heber City. Jane Murdock had a loom and spent many an hour weaving carpets, sewing rug rags and coloring them to make the carpets prettier.

She knitted socks and gloves for her family of boys, sewing everything by hand. She also found time to help with the poor and assisted in the Relief Society whenever help was needed. Jane traveled much to carry cookies, bread, jelly or some tasty bite to old folks or the sick or as birthday surprises. Jane spent many nights helping to care for the sick or little children, or to baby-sit, for free, to help a tired mother.

She loved to go to meetings, parties or anywhere to visit or have a little recreation. She usually had good health.

The children of Joseph Stacy and Jane Sharp were: David Nathaniel, Nymphus Hyrum, Willard Milton, William Henry, Stanley Gibson, Margaret Ellen, Sarah Jane and Royal Stacy. Cecilia died as a child.

#### ELIZA CLARK MURDOCK

Eliza Clark Murdock, wife of Joseph Stacy Murdock, was born May 17, 1830, in Herefordshire, England, daughter of Thomas Henry and Charlotte Gailey Clark. Her father, a farmer, had a large family, and all had to work hard.

Thomas Clark, her father, was an elder in the Church of the United Brethren, but when Wilford Woodruff spoke to the

group as a body, the congregation joined the LDS Church. The Clark family later emigrated to America, traveling six weeks on a sailing vessel and then going to Nauvoo. As a girl, Eliza remembered selling eggs at the Mansion House for three cents a dozen.

From Nauvoo, Eliza's father was called to fill a mission in England, and on his return the family moved to Utah, settling in Grantsville. It was here that Eliza met Joseph S. Murdock, who already had one wife, Eunice. Eliza was married on June 2, 1852, in the Salt Lake Endowment House. She proved to be a good wife, caring for her family and in her quiet way always backing up the things her husband needed to do.

She desired to have money of her own, and always kept a few head of cattle and some sheep, which she would sell in the fall. At April and October conferences she always had some money for her husband to attend the meetings in Salt Lake.

She died on April 4, 1898. As she lay in state, her husband said to two of her granddaughters: "Girls, I wish you could be like your grandmother. She was mild and gentle, never once in our married life doing anything to cause me trouble. We were a big family, but she always did as I asked her, and was a good woman."

To the members of the family this was a fitting summation and tribute to her life.

#### PERNETTA (NETTIE) MURDOCK

Pernetta Murdock, youngest wife of Joseph Stacy Murdock, came first to the Murdock home as a baby to be reared by Eunice, and by a strange turn of circumstances became one of his five wives.

The girl, an Indian, had been stolen by other Indians in a raid, and then discovered by Porter Rockwell, who purchased the girl and also a boy from the Indians to save their lives. Rockwell approached Murdock about taking the two youngsters, and since his first wife, Eunice, had borne no children, Murdock agreed to take the children for her to rear, giving Porter Rockwell two yoke of oxen for them.

Eunice took the youngsters to her heart, and particularly was fond of the girl, giving

ing her every advantage of education and training. The exact time of her birth is not known, but it is assumed to be about 1830. The girl was taught to be a splendid housekeeper and excellent cook. As she grew to young womanhood she caught the eye of an unscrupulous man, and he persisted in his attention to her. Joseph S. Murdock worried that the man would entice the girl away and then abandon her, so he went to Salt Lake and presented the problem to President Brigham Young. He received a startling answer when President Young told him that he should marry the girl himself. He resisted, indicating she was like a daughter to him, but President Young blessed him and said it was the thing to do. A turn of events caused some difficulty at home, but with faith and prayer they made plans for the marriage, which was performed June 25, 1859, in the Endowment House in Salt Lake City. The other wives welcomed her into the family relationship and treated her very kindly. Before her husband's death she bore him five children, one of whom died in infancy.

Nettie, as she was known, traveled with her husband to the "Muddy Mission," and also to Heber and the mission call in Dixie. She returned to Heber to rear her children and was always very proud of them. She was a thrifty woman, and would earn extra money by washing, cleaning or helping others. She also earned a little extra money from the sale of hops. She was an excellent cook, and many remember her particularly for her groundcherry pies.

Nettie died in November, 1887, a very young woman. She was known to have lived a good life, though a very hard one. Those in the family agree that had she lived she could have been proud of her children and her many grandchildren. 437

#### JACOB MURDOCK

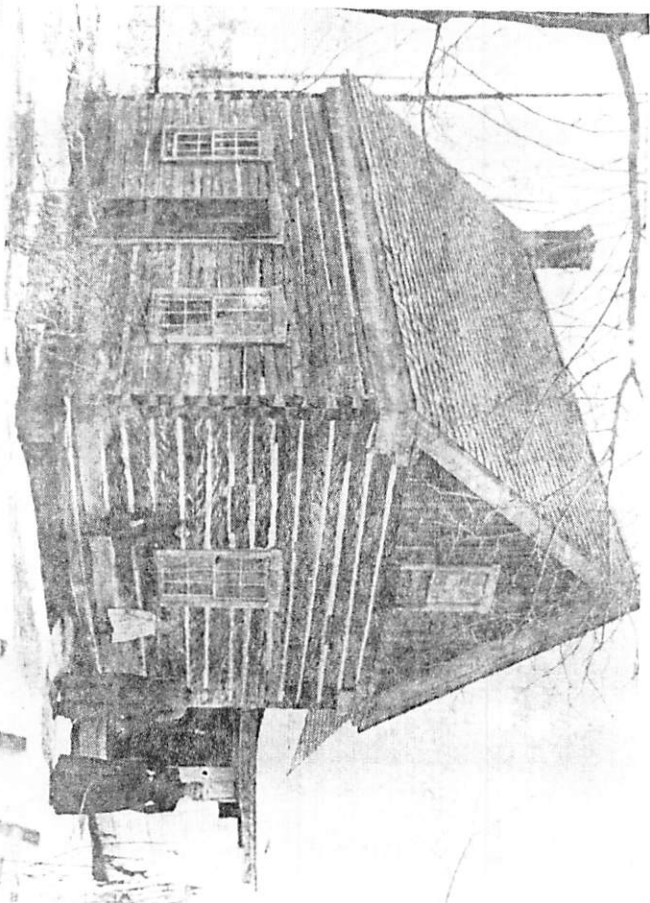


Murdock, first bishop in Heber, a hardworking and active life. He was born June 16, 1822, at Hamilton, Madison County, New York, and it was here that his family embraced Mormon-

When this the family started for Heber, which at that time was in Nauvoo, Illinois. By this time Jacob Murdock was about 20 years old, starting out with his father and brothers of the family, he could marry. Miss Eunice Sweet was a young lady, who also believed in the religion, and he proposed they were married just prior to their journey for Nauvoo.

They arrived in 1842, and met the Smiths. Old father Murdock gave up his property over to the Church and received his "inheritance" in the direction of the prophet. Jacob Murdock became well acquainted with Hyrum, often sitting under the same tree.

On June 21, 1843, he received his calling to be a bishop, and was placed under the hands of Hyrum Smith. Among other things he was known for his very peculiar promise, since he had been married a number of times and his wife had, as yet, borne



The home of Joseph and Jane Sharp Murdock, one of the earlier pioneer homes of Wasatch County. It is still standing and in good condition after 100 years.

*Now Pic*

the house and made a raid. They shot some arrows and one hit David in the foot, just enough to draw blood. Jane sent David out the back of the cabin and told him to run to Casper's place where he could wade in the river, and then to find me. He ran barefoot, leaving a trail of blood down to the river where he found me and Brigham. He said the Indians were at our place and showed us his foot. I put him on my horse and raced for home, but before I could get there the damage was done. The Indians had taken what they wanted, and one of the things they took was mother's paisley shawl which she had brought from Scotland. The shawl was a great loss to us, for it was something which we had that was very fine. The Indians had also taken a molasses pitcher, and that too was a great loss. I hunted many times to see if I could find it, and one day I did, but the Indians had thrown it against a rock and smashed it."<sup>11</sup>

It is hard for us to understand the great value the pioneers placed on such a commonplace thing as a shawl or a pitcher, but as Joseph wrote, "It was something we had that was very fine," and they had few luxuries or things that were "very fine." Both Pernetta and Elizibeth were in a family way so Joseph took them to live with Eunice at American Fork, where Benjamin Sweet was born to Pernetta on October 11th, 1861, and James Stacy was born to Elizibeth only two months later, on December 8th, 1861.

In January, 1862 Heber Valley and the surrounding mountain country was separated from Salt Lake and Utah counties and was organized as Wasatch County. The following March, Joseph Murdock was elected to the Territorial Legislature, while John Witt was appointed as Probate Judge and John Hamilton was elected as Sheriff. Nymphus Murdock later succeeded Hamilton as Sheriff. With legislative duties to attend to at Salt Lake City added to his responsibilities as Bishop and Mission President, Joseph was kept busy almost day and night.

In the spring of 1862, Joseph moved his family from Midway to Heber City where he purchased an entire city block which had a log house already on it, built by Elisha Averett. He moved his log cabin from Midway and put it on the northeast corner of the lot, and today it is probably the oldest structure still standing in the city. He built a third cabin on still another corner and hired John Hamilton to build a solid rock home on the remaining corner. When completed in 1865 it was one of the finest rock homes in the valley and the

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11. Ibid.





Jane Sharp Murdock with daughter, Sara Jane, and children at her pioneer log cabin,  
which still stands at Heber City  
(Author)



Sally Stacy Murdock, taken  
near the time of her death in  
1964  
(Author)



Rock Home of Joseph Stacy Murdock at Heber City  
Courtesy: Irene Marella Stanley, Heber City

first one to have a shingled roof. Its shingles were hand-split from saw logs cut at the first saw mill located in Center Creek, which was built by William Meeks and James Adams. Each of his wives now had a home of her own, although each still lived and worked happily together, helping each other with washing, quilting, and gardening.

1862 was a good year for Joseph, for he had his large family comfortably situated for the first time since he had been recalled from Carson Valley to defend Echo Canyon. His crops were harvested before frosts came that year, for in his diary John Crook wrote, "*On September 13th we threshed barley at Bishop Murdock's farm.*"<sup>12</sup> His first child born at Heber, George Calvin, was born to Eliza on February 28th, 1862. In 1862 he also had the satisfaction of seeing Johnston's Army leave Utah, recalled because of the Civil War. The army marched up Provo Canyon and through Heber City to avoid passing through Salt Lake City. When he saw the hated army leave, Joseph must have felt that all of his labor, suffering, and hardship had been worthwhile.

Church duties frequently called Joseph to Salt Lake City, and on June 12th, 1862 he attended to temple duties with Brigham Young. Afterwards he spoke to a congregation at the tabernacle. Although his journal does not mention it, we find it noted in Charles Walker's diary. "*Brother Brigham spoke and then Brother Joseph Murdock of Heber City talked on polygamy, family government, and exhortations to faithfulness before God.*"<sup>13</sup>

Joseph's little band of sheep which had grown from those first two ewes and a buck his mother had brought from Nauvoo in 1847 were fast multiplying into a good size band. His sons were now old enough to herd them in the foothills below Lake Creek, Center Creek, and Daniel's Canyon. John was 10 years old while Dave was nearly 8, but they were pioneer children, nearly as wild as Indians and could take care of themselves. Alva, born at Carson Valley, was only 4, but in only a few more years he would become one of the leading stockmen in the territory.

The first real Independence Day celebration held in Heber Valley was on July 4th, 1863, with a parade, speeches, singing, and the usual reading of the Declaration of Independence. Joseph offered the Invocation for the celebration.

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12. Journal of John Crook, Ibid Note #6 above.

13. Diary of Charles Walker, Pg. 213, Utah State University, 1980.